

BLUE GRASS BLADE

Volume XVIII.

LEXINGTON, KY., SEPTEMBER 19, 1909

Number 23

DEVOTED TO THE PROPAGANDA OF FREEDOM OF THOUGHT

A. T. Parker
High and Ashland East Side
Sept 20

In A Church Yard.

(By A. B. White.)

I sat upon the rustic seat
Beside an old friend's grave;
The scattered roses at my feet
Their dying fragrance gave.

The sunbeams played among the trees
And on each mossy mound;
The daisies nodded in the breeze
That lightly whispered 'round;

And save the catbird's mimic call
From nearby wooded hill,
There was no sound, it seemed that all
The world was calm and still.

And as I sat above the dead,
My feet upon the sod,
I thought of all that men have said
Of Heaven, Hell and God.

Of books and creeds and dogmas old
That to mankind pretend
The knowledge to contain and hold
Of things beyond life's end.

Of wars waged in religion's name
And those who at the stake
Have perished in the faggots flame
For their opinion's sake.

While here beneath the calm blue skies
Each green and grassy bed
Holds locked secure from human eyes
The secret of the dead.

Although for ages men have tried
To lift the veil tight drawn
The slightest glimpse is still denied
The dead still slumber on.

And as the days their course pursue—
Years to centuries run
The graves of Christian, Pagan, Jew,
Shall all melt into one.

The monuments that now contain
The dates of birth and death
Shall mingle with the dust again
Of those who sleep beneath.

And none shall know and none shall care
By all 'twill be forgot
Whether they spent their time in prayer
Or whether they did not.

These were the thoughts that came to me
(And come to all they must),
While thinking on life's mystery
Above an old friend's dust.

Washington, D. C.

THE ATHEIST'S REASON, AND THE CHRISTIAN'S FATE

Civilization is Menaced by Terrific Pressure from Foul Sources of Greed for Which the Church Dare Not Apologize.

(By Clarence C. Gates.)

The student of philosophy may "go astray," but it is not to any philosophic abandonment of authority and restraint that any such moral dereliction is due, for the philosophy of Universal Facts is the strictest task-master of them all. To judge, we must know; but the wise judge may be not infrequently as tinged with guilt as the ignorant culprit, whom he condemns. To reach the "lame hands of doubt" for an old teaching "at the mother's knee," is finely expressed, but doubt is the characteristic of a sane mind. For, the rational mind must believe as the evidence presented by its factors is balanced, to form its opinions and will. The mind has a free choice of mental material, but the will is as much fixed as the lightning in its path, by preponderating reason and belief.

"Pull up a doubt, and you will usually find a sin sticking to the roots." Rev. Dille is quoted by Mr. Bolee. But, whatever the cause of doubt may be, does not nullify the doubt, itself, or its legitimate right to a place in our minds. To deny this, is to deny freedom of thought. If Christianity cannot prevent doubt of it, that is its weakness, pitted against the strength of its counteracting influences. Rev. Dille is not a consistent advocate of his religion, however, for he preaches of a Christ forgiving all "sins;" and the necessary premise of his conclusion, just quoted, is not evident. For this all-sufficient reason: His religion holds out an inducement to the "sinner," in the form of forgiveness. Doubt does not, for a seduction of ethics (ethics, the atheist's "creed"), is a stain, as unalterable as the past. But, the conflict between secular reason and "spiritual faith" is interminable. The word, doubt, as used by Rev. Dille, is manifestly a rejection of the Christian religion. I have used it in its general sense, with one exception.

That the colleges should have exalted Herbert Spencer above the "Savior of mankind," can be only explained by the axiom, "that every effect has its cause."

Mr. Bolee reports Dr. Keigwin as having said: "War's bloody hand has done more to lift mankind than the corpse-like fingers of philosophy." We can imagine Napoleon to have spoken these words, with sincerity. That a Christian minister should give voice to such a sentiment of war, is perplexing to the atheist, to speak the least; but, then, secular reason and "spiritual faith" are like oil and water. The "wonder grows" that "commercial greed has done more for civilization than has 'this clammy hand of philosophy, that for twenty-four centuries has been plucking at the heart of man.'" All this reminds us of the fact, that the "coaster" cannot always land safely; he "gets to going and can't stop." His sled may break.

"Throughout America the conviction is strong in church circles that what is best in our present-day civilization is menaced. It is agreed on many sides that a new renaissance, with all its liberty of thinking and riot of brilliant apostasy, is indeed possible." What is menaced? Our comforts and inventions? We are too selfish to destroy them. Our ethics? Never has there been such a deposit in the Bank of Ethics, as there is today. Our freedom of thought and discussion? Yea, that is the only element of our civilization that is menaced, today; menaced with a terrific pressure from the foul sources of greed. Does the Christian church dare apologize for such a menace? Let it look to its own security, and it will not.

The churches denounce the collegiate teaching, that "society by its approval can constitute any action right, or by its censure decree it to be wrong;" yet, they are not consistent, in their manifest resentment of the fact that "current opinion now pre-

vents the state university from offering" definite religious instruction "in the study of the Bible, in church history and the special history of the denomination concerned, and such other subjects." The major portion of one of Mr. Bolee's sentences has been reversed, but the words italicized, are italicized in his sentence. "At the state university of North Dakota, an affiliated college under denominational control has been established, to carry on such work" for which the consent of the people cannot be obtained. Ye gods and little fishes! What an anxious desire for public approval, and insulting appreciation of it!

Most of us would enjoy a pleasure without paying the price of it. Such a desire ranges from greed to selfishness, gauged by secular reason. The Christians may have another name for "to have and to hold," when they ask for religious instruction in schools and colleges; which instruction is not the desire of the people, the approval of whom is sought for, and denominated in the same theological breath! But secular and "spiritual" consistency are qualities widely apart; for, in their very nature, they must be.

"Positivism robs our educational system of the inspiration that gives fiber to morality." Again, will "oil and water not mix;" for, what is more positive than "the only route to genuineness of character is the word of God?"

"Society is more vitally concerned with what a man does than with what he knows," and "where the will is evilly disposed, it is better that its power should be entrained by ignorance." But, what a man knows, determines what he does. Hence, knowledge and action are of equal value. And, there isn't a fact, required by a man, evilly disposed, that he could not obtain from his associates, were he unable to read. As long as any fact exists, known to some one, and useful to him, it would be impossible to utterly keep the information of it from being used to a wrong purpose, by one so disposed to use it. There is not a university or college in the world, of which it could be stated, with sanity, "immoral information is knowingly given in their text-books," for the ethical value of all knowledge is neutral. The inference from the quotations, plainly stated, is: bigotry demands as its right, the fettered imprisonment of freedom. 'Tis a conflict between reason and faith, wherein faith asks for the suppression of free thought, free unstinted knowledge—all mental freedom, in fact, but free will, the one fiction of the mind.

"The heart has reasons that the reason does not know." If this were true, ours would be a double personality, "where ignorance is bliss." But, perception and conception are of the mind, and not of the heart; hence, Pascal's words must rationally be considered as figurative.

It is strange, this christian denial of collegiate knowledge of physical phenomena, as it affects the christian idea and ideal; and the utterly positive assertions of "spiritual" values, of whose existence there is absolutely no rational physical proof. The christian will speak of the "pride of intellect," as of something unworthy; of things rational, with a sneer—as they apply to religion; and of humility, the quality of a slave, the christian praise is unstinted. Of prayer, there is an abundance; but, the atheist's demand for an utterly strict, scientific test of it, is regarded as insultingly profane. With regard to this, let it be known, that, had the Curies been jealous of the test of their discovery of radium—as undoubtedly the christian is jealous of the strict scientific test of prayer—that both radium and the Curies would be forgotten, today.

"The most advanced conception in the churches insists that God is so superior to man that he is beyond the comprehension of the finite mind." Again, "The existence of God is not a

thought for the reason," (quoted for the second time), says Dr. Keigwin. This is christian confirmation for what has been stated in this article—as to secular reason and "spiritual" faith. The two are not, and cannot possibly be the same, or anyways near the same.

But another christian, the president of Oberlin College, "refers to Clerk-Maxwell, who wrote that he had looked into most philosophical systems, but had seen none that would work without a god." Please note the word, systems; it is plural. However, there can be but One Philosophical System, worthy of the name, for there can be but One Truth. "Philosophies" are in infinite series; an interminable product of the mind, mostly metaphysical supernaturalism. The One System of Facts, or literal, actual Metaphysics (toward which all philosophy should be turned), is a mathematical unity. An atheist could have written, as Clerk-Maxwell wrote of philosophies, with perfect consistency. 'Twould prove nothing of his belief. A preconceived notion of a god can be made to agree with any philosophy, which Clerk-Maxwell may have examined. Clerk-Maxwell could not strengthen the Christian's defense, by any preconceived notion of his own. Otherwise, as has been asserted, an atheist could have written the same.

To return to the "most advanced conception" of "God," it must appear plainly true, by church-admitted evidence, that all that is known of him is ignorance, gauged upon a basis of secular reason. The Christian says he knows of the existence of a god, and a man-god; but, despite his every effort, he cannot bring the atheist to his side over the chasm that separates them. He should cease trying; cease his age-long persecution of the atheist, and hereafter obey the golden rule of Liberty: "Mind your own business." This is the atheist's just request of the christian. Will the request be heeded?

"The orthodox church teaches now, as it has always taught, that when man fell in Eden his intellect fell with him; consequently the mind thinks with the weight of intellectual depravity bearing it down. Salvation has nothing to do with thought. Christ eliminated from the spiritual life all rational organs of perception when he said, 'Ye must be born again.'" To the secular reason of the atheist, it appears as if Christianity bids the Ignorant Fool be humble, accept "salvation" without thought, and consider himself one of the Superior of the Elect. This is no harsh vituperation, but a rational, logical conclusion from the christian's own self-admitted premises. The christian has faith, without reason. The so-called infidel never so injuriously damned the christian, as the christian damns himself.

Judged by common-sense reason, the christian's view of philosophy is through a distorting mirror; it is manifestly a mistaken interpretation, as reported by Mr. Bolee: "Philosophy has been, in all the ages, a tethered horse, moving in a circle around a stake. * * * It is, in its last analysis, a diseased brain attempting to prescribe for its own neurasthenia." Philosophy must be known, here, in its general sense. The "love of learning," oftentimes prejudiced in favor of supernaturalism, is denounced by the christian, as a disease of the brain. Yet, to philosophy, the christian makes appeal for aid in the confirmation of his claims. Such an action, as this, is like the request of a favor of a friend, with a slap in the face for thanks.

"Clergymen rooted and grounded in the orthodox faith lament the passing of the appeals to fear." To the atheist, nothing is better suited to confirm his assertion of christian savagery, than "appeals to fear," which makes more hideous, a religion made repulsive enough by its denial of rationalism. Savage and Savior are twin hags, to the atheist.

"It is contended that scientific materialists poring over their Bunsen burners and their oxyhydrogen blow-pipes have forgotten the chemistry of hell." When cut by the sharp edge of reason, the cry of the christian church has been the whine of a

whipped dog. By secular reason, we know it is not the duty of the chemist to discover hell, or to remember its existence, if that were a demonstrated fact. Chemistry has nothing to do with hell; for, to the atheist, nothing is more certain than this: no "chemistry of hell" was ever known—and you may give any meaning to the words you may desire!

"The churchmen say it is better that all the philosophers of today should meet the fate of Socrates than that the youth of America should be corrupted." How strange, that threat rings in the mind, in this freedom-loving age! The churchmen express in this sentiment, the same savage brutality that burned a Bruno at the stake, and would do it again, if the opportunity was afforded!

The atheist's reply is this: Better that every human being should enjoy every known vice, "sin," and crime, than that one free thought should be suppressed from utterance or publication, whether it be to an individual or to the world. This statement means exactly what the words imply. "Give me liberty, or give me death," will ring forever true, whether it be mental, or physical, or economic freedom that is sought. Ethics will clear away any confusion in the statements above; christianity cannot!

'Tis the fool that sits on the safety-valve. Thus does the atheist challenge the christian. Let the latter, if he will, "no longer be deferential to those who deny the Christ or play fast and loose with the promises of Holy Writ." Even a fool, upon being told, will realize, when he is standing over a powder magazine. The christian need not be told twice, that for every action, there is a reaction; and, that for every blow he strikes upon the atheist's rights and privileges, there will be a return blow. 'Twill be a contest between weak pottery and granite. Let the christian regard himself as the granite, if he will.

Rev. Thomas R. Slicer "sees the beginning of an economic revolution. 'The colleges cannot stay it nor direct it, for next to the minister of religion, the common people distrust the professor.' He adds that there is but one barrier against the unguided flood, one influence that can contend against it, 'and that is the church of the living God.'" The common people distrust the minister as much as they distrust the professor, and yet the church and not the college will stem the presumed economic revolution. This may be the conclusion of faith, but from the premises of reason, it cannot be drawn!

In what has been written, the tone has been kept in the positive key, rather than controversial. Just as there are many gradations of belief, so will be the opinions of what has been asserted. The strongest statement will be regarded as too harsh and misleading, by some; and too mild by others. This has NOT been an argument; there is no "weakest link" to search for; the statements made have been dulled or toned down from a greater brilliancy, that might have been their due. That this greater brilliancy might have been obtained on the part of the writer, is for each individual reader to decide. Errors and misstatements there are, perhaps, but care to avoid them has been exercised by the writer to the whole extent of his ability.

After all, life is governed, NOT by religion, but by ethics. And the greatest human duty, each of us bears to all, is respect for the mental idiosyncrasies of the mind toward belief in partially known facts, without the pale of demonstrated facts. 'Tis bigotry, not philosophy, that is a disease of the mind; and the more sane the mind, the less bigoted is it. Words mean nothing, without sincerity in their expression. The meanest hypocrite is the sane-minded moralist, posing as a professional guide to conduct, and appealing to fear as the controlling goad. What is to be wondered at in the fact that, as a class, professional moralists are seducers of ethics, above all others? Can we wallow in the mud of guilt, as the professional moralist must do, and escape its stain?

Tuseola, Ill.

Hausman's Reply to Dr. Barnes

All Depends upon Individual Contemplation of the World, as a Whole.—Monistic Conception Is the Most Rational.

(By Dr. A. Hausman.)

In my answer to Mr. Bowerman, I stated that a critique, in order to be effective, must prove one of two things: either that the premises are not true, or that the deductions are wrong. If the facts are admitted, there may still be a difference of opinions, impossible to reconcile, because the contestants may interpret their significance in a different way, employing different factors and methods of reasoning. Dr. Barnes takes some things for granted which I do not accept, because I fail to see that they exist, and consequently I can not use them as a basis for argument.

Henry George investigates the question from a standpoint entirely different from my own, still believing in the old religious doctrines and disregarding the new truth science has given us within the last fifty years,—that is why I call his conception narrow. Both critics accept Henry George's opinion as authority and a refutation of their strictures would simply mean a repetition of the second part of the book, which treats the same subject. But there is this difference: While Mr. Bowerman does not argue the cause, but merely gives vent to his indignation because somebody dares to attack teachings he has accepted as gospel, Dr. Barnes points out statements which appear not to be in harmony with the facts, and because others, unaccustomed to contemplate the world from the monistic viewpoint, may experience the same difficulty in grasping the logical conclusions which the theory of evolution compels us to accept. I think it incumbent to discuss his objections for the sake of better understanding.

That Dr. Barnes finds "lack of lucidity" while others have favorably commented upon the clearness of the treatise, I can only ascribe to the briefness with which I was compelled to treat the subject and which makes it easy to lose the thread of argumentation! It is not the object of the book to discuss all the details of the social question and devise ways and means for the removal of existing evils, but to establish the natural, fundamental principles of society, the biological laws which have created all our social institutions and must be reckoned with in all our plans for reform. An investigation of the cause of the evils is not equivalent to a defense; it is the first postulation for a remedy, which is suggested by the cause. In so far as I cannot understand how the so-called "Single Tax" (in Henry George's work it is confiscation of all private land) can be practically applied and abolish poverty, as it is claimed. I have an animus against it, the same as against all chimerical measures, because they cause energy that might serve useful purpose to be wasted in fruitless endeavors, and therefore are an impediment to progress. I have briefly stated the causes of poverty and if Dr. Barnes can give more or better ones and show how the Single Tax will remove them, I am open to conviction.

Dr. Barnes believes in equality, and refers to the Declaration of Independence as authority on which to base his belief. It seems hard in the face of patriotic sentiment to admit the truth that the first statement in this venerable and famous document is an error: Men were neither created equal nor are they endowed with any rights of any kind whatever. Who granted such rights, and at what time and among what people were they observed? There was no trace of these ethical principles during

the 45,000 years before the foundation of our republic, nor have they become apparent in this country during the 133 years that have elapsed since they were embodied in that document.

To say "all have an equal right to land," etc., is a statement without material basis, and how the equalization is to be effected by collecting economic rent or single tax, is a conundrum which is explained neither by Henry George nor his followers,—they say it does and you must believe it.

The social question can be understood only when we first establish the absolute, immutable biological laws which form the natural basis of society and all its institutions and ethical principles, and are as fixed as the axioms in mathematics. They are: Every individual requires a certain amount of material for subsistence, which is derived from the earth (land and water) by means of physical labor, and for every one who does not produce the sustenance for himself, somebody else must do so. This simple law of labor develops into a complicated system through the introduction of the principle of division of labor and its concomitant unique device of money, the true significance of which cannot be understood if not considered in connection with the other conditions. Dr. Barnes' ideas about money seem to be peculiar, because he denies its function as standard by which the relative value of all the products of labor is measured and considers the prices established for all commodities merely the result of whim and emotions, while to me a certain stability indicates necessity as the dominant factor. Values may be fictitious and fanciful, but when expressed in money the amount always bears a certain relation to other values.

In reply to his statement that I call land capital (it may be used in its place), I quote the following: "Only land and labor are the factors (of production); money represents the product; capital the excess of money a person possesses above the amount required for the necessities of life, and the term does not imply a fixed quantity."

"Capital alone never made a man very wealthy," seems a conundrum to me, because money is the only thing that makes a person wealthy, and land which does not produce money has no value. Money is often exchanged for land, because the latter offers greatest security—it can neither be lost nor stolen.

Marshall Field is cited as an instance of the great advantage the ownership of land in a desirable locality will confer over those who do not own the land on which they carry on their business. Very true, but how did he acquire this advantage of over three acres against his competitors? Did he take up the land? No. Did he steal it? No. He bought it (provided he did not inherit it), and the accumulation of money (capital) must have preceded the acquisition of land. He is at this point where most of the socialistic reform theories depart, denouncing the accomplished fact of possession, but avoiding to investigate the causes which made possible such a result. They declare it wrong that one man should own the tools of production which so many must use, but make no attempt to explain how he obtained possession of something coveted by all the rest, and instead of directing their efforts against the agencies which still continue to maintain this condition, as the first step towards industrial liberty, they waste their energy in preaching radical measures which have not the least chance for success. They propose to change the entire industrial system at one stroke—to abolish wage labor, profit making trade, etc., without the slightest idea of HOW it shall be done, WHO shall do it, and WHERE the

beginning shall be made. For a short time I took an interest in the socialistic movement because I am fully aware of the evils of our present state of society and the possibilities of reform if that portion of the people suffering most from the defects of the system were organized on lines where results are possible. But I withdrew in disgust when I found that instead of acting, of uniting in efforts to attain something possible, the energy of the party is wasted in idle talk—in using utopian declarations, making impossible demands, and waiting for some savior to come along to do the work and fulfill the promises. They want to commence building the new social structure at the roof instead of at the foundation, but have neither a plan nor an architect to perform this impossible task.

It is similar with Henry George's Single Tax—nobody seems to have any definite idea how it is to be practically applied. Mr. Bowerman mentions the introduction of a bill to tax land value before the House of Commons in England, as an instance of this kind,—as if the mere taxation of land was identical with Henry George's proposition.

He further cites New Zealand as a country where the Single

Tax was in operation, pretending that the superior social conditions there were due to its action. The fact is, that the legislation which created the present state of social order dates back from 1876, several years before the publication of Henry George's work, and the figures of the revenue (which I gave in my reply to Mr. Bowerman) shows that Single Tax plays no part whatever in the administration of that country.

I looked up the literature at my disposition for information, and found a brief mention of Henry George in the University of Literature and in Meyer's Conversation Lexicon. I did not find his name in the Encyclopaedia Britannica and in Johnson's New Universal Encyclopaedia, nor did I see his work mentioned in the long essays on political economy and rent in the last named three books of reference. Dr. Barnes calls the Single Tax a moral subject, an appellation which seems justified as far as it refers to the motives which prompted Henry George to invent it. I have no doubt he was moved by the very best of intentions when writing his book, but sentiment has no place in solving questions concerning the general welfare.

Alameda, Calif.

Noah's Fictitious Flood

**Foolish Believers Still Continue to Praise
a Revengeful God for Committing
a Wicked Act.**

(By George E. Sly.)

In the Book of Genesis, which was written by Ezra after the return from Babylon, there are two different accounts of a flood mixed together. One is the Jehovistic account commencing with verse 5 of chapter 6. Then the Elohist account commences with verse 9, and continues to the end of the chapter.

Then the Jehovistic commences chapter 7 and goes to verse 7; then the Elohist to verse 20, chapter 8; then Jehovistic to the end of the chapter. Elohist commences chapter 9, and goes to verse 18; then Jehovistic to verse 28; then the account ends with the Elohist contained in verses 28 and 29.

In the Elohist account everything is by "twos", and in the Jehovistic they are by "sevens."

"And God saw that the wickedness of man was great in the earth." Then it was God's fault, not man's, for it was just as easy to make man always good. "And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them."—Gen. 6:7. Who is foolish enough to believe that the Lord did something that he afterwards repented, and that he destroyed the beasts, creeping things, and fowls, because man was wicked?

If he did, then it was a very wicked thing for God to do.

Then God commands Noah to make an Ark and put into it "two" of every living

thing.—Gen. 6:19; 7:9, 15. In the Jehovistic account by "sevens."—Gen. 7:2. "And Noah went in, and his sons, and his wife, and his sons' wives with him."—Gen. 7:7. "And they went in again."—Gen. 7:13.

There was only one window.—Gen. 6:16.) and they kept that closed (Gen. 8:6.) It must have been a very delightful atmosphere to live in for 150 days. (Gen. 7:24; 8:3) or rather 230 days. (Gen. 7:12, 24; 8:3, 6) or rather 375 days (Gen. 7:11, 8:13, 14.)

"And the Lord smelled a sweet savor." (Gen. 8:21) It must have been the very sweet atmosphere from the Ark.

After the enormous flood (only 27 feet, 4 inches high—15 cubits; a cubit was 1.82 feet) had subsided, that covered the mountains (Gen. 7:20) Noah built an altar and sacrificed of the clean beasts and fowls. (Gen. 8:20.)

The Ark was twice as high as the flood, for the Ark was 30 cubits high and the flood only 15 cubits high. The mountains must have been ant-hills.

Then God promises not to cut off any more by the waters of a flood (Gen. 9:11,) and made the first rainbow as a token. (Gen. 9:13.)

After that great event, Noah celebrated his miraculous deliverance by getting beastly drunk and going to sleep naked. (Gen. 9:21.) When he awoke he cursed his grandchild Canaan.

For Noah found grace in the eyes of the Lord, for he was a just man and perfect in his generation, and Noah walked with God. (Gen. 6:8, 9.)

"And all the days of Noah were nine hundred and fifty nine years." (Gen. 9:29.) Or "moons"? About 75 years.

The Mayas of Yucatan have a history of the sinking of the islands between the West Indies and Africa, called "Atlantis" wherein 74,000,000 people were drowned, caused by the shrinking of the earth's surface as it cooled. That cataclysm occurred 11,500 years ago. It is evident Ezra did not get his accounts of the flood from that event.

It is rather curious that the ancient Egyptians had no legend of a flood. They were building the great pyramids at that time, according to Bible chronology and Egyptian history. Ezra could not have received the accounts from them.

Then from where did Ezra get his two accounts of the flood? It must have been from the astronomers of Chaldea, for when we turn our eyes towards the Southern heavens we can see the constellation "Argo" (the Ark) floating on the "Milky Way," with the bright star "Naos" (Noah) on the forward deck. And in front of the Ark are the constellations "Canis Major and Minor," (the two dogs); "Leo and Leo Minor" (the two lions); "Ursa Major and Minor," (the two bears); "Gemini" (the twins) ready to enter the Ark by "twos." Also "Lepus" (the hare); "Monoceros" (the unicorn); "Taurus" (the bull); "Aries" (the ram); "Scorpio" (the scorpion); "Cancer" (the crab) "creeping things"; "Centaurus," "Pegasus," and others also ready to enter "Argo" (the Ark) and escape the flood from the great river "Eridanus," near which constellation are the constellations of "Cetus" (the whale), and "Pisces" (the fishes.) There is also the constellation "Corvus" (the raven), that did not return to Noah's Ark, and the constellation of "Columba," (the dove) flying towards the only window in the "Argo"

(Continued on Page 13.)

The Vile Worm of Superstition

Incidents and Personal Reminiscences Reviewed as Illustrating the Path of Goodness and Truth

(By Warren S. Dean.)

We often find that in the research and study of many little things that happened in our personal lives will make the course more clear, and open the way to some of the larger problems humanity has to contend with. For instance, after the writer had gathered a pail of cherries and taken them to the house, and after being sorted over by the wife and made ready to can, we noticed there were quite a number of them thrown out that looked sound and good under an ordinary inspection. Asking the wife in regard to them, she told us they were useless on account of being wormy. But having formed the habit early in life of doing a little investigating for ourselves, we took our knife and opened a few to discover how the worms had done their hidden work. We found first a small speck on the outside, a little discolored, and looking further we found where the worm had eaten its way around the pith, so that the flesh of the cherry was more or less blackened in the pathway of the worm.

While doing this investigating the wife said: "I told you there were worms in those cherries." We replied that it is a good thing to look for ourselves in this world, and if there were more people who would take as "much interest to investigate those things which pertain to the mind" as they did to the food that went through their stomachs, there would be far more respect shown for truth and honesty.

While gathering those cherries, it was quite natural to have a number of them go the way of our mouth, but after the investigation our relish for them somewhat wilted. And we note all through life how many go blundering along taking things for granted, because of the belief, advice or say of others, but when we investigate and find the truth or the vermin and vice in things that under ordinary inspection we overlook, we generally have that impressed on our minds the rest of our days.

Looking back to more youthful days, we note now at mature age how slack we were in those things that pertain to the human mind, or in other words, so busily engaged in making a living that we had no thought to investigate how the miserable worm of superstition had left its vile effects on the minds of others. It was in the fore part of the season of 1879 that we had the pleasure of hearing Prof. Underwood, of Boston, give a Freethought lecture in the

opera house at Quincy, Ills. His words were not only impressed on our mind that Sunday afternoon, but we thought it strange that a Unitarian minister should come to the platform and invite Prof. Underwood to come to his church and lecture that evening, which he did. But the Sunday following, the clergy of Quincy made an effort to discredit Prof. Underwood, but we were convinced they failed to cover the trail of their worm of "miserable superstition."

Mr. Underwood had showed up too plainly their useless work to the cause of humanity. Up to that time, we had the idea that those who "professed religion," or in other words, those who "embraced superstition," would be less likely to do a dishonest act than those who made no such profession.

It was not long before we had occasion to do a little investigating for ourselves in that line.

In the spring of 1879 we settled in the southwestern part of Osborne county, Kan., and took up a homestead, and while there worked around the neighborhood as a handy man, willing to try and make himself useful. After the sod school house was built, it was proposed by some of the sanc-

tified to start a Paradise Sunday School. At the first session they voted for Squire C. for superintendent—a man more noted for his honest commonsense than for piety, and for yours truly for assistant superintendent. It is unnecessary to state that the superintendents voted for did not put themselves in line to advance the cause of the Paradise of Fools.

But it put us in line to find out the true nature of those advocates of sanctified superstition, by doing a little investigating for ourselves, with the result that they not only tried to blacken the character and pathway of those who had found their true nature, but made efforts to blacken the reason and intelligence of all with hidden deceit and hypocrisy.

How the protecting wings of religious organizations shielded those pets of superstition, not only giving them help and encouragement in causing trouble and worry for those who investigated, but among their numerous ways they had added to their forces the tools of political ringsters. As we look back over our personal experiences, we realize that we were but a student learning in the school of life, trying in our little way to find the true and right, disdaining rewards from those who conceal the "trail of the vile worms from the sight of honest people for their own selfish interest."

Delhi, N. Y.

Funeral of Life-Long Freethinker

Joseph A. Conant, of Ft. Fairfield, Maine,
Passes Away at Age of 79 Years—
Beautiful Tribute to His
Memory.

(By George E. Baxter.)

Joseph Conant, who resided at Fort Fairfield, Maine, a Freethinker of many years standing, a Blade subscriber, a devoted friend to every humanitarian movement, crossed the great river on August 31, last, and the cause has lost one of its most faithful champions. He was 79 years of age. He requested that no religious ceremonies or prayers be used at his funeral, and his son, Isaac, with whom he lived, respected his father's last wish. The attendance at his funeral was unusually large and their closest attention was given to the speaker. Music was furnished and the address, by request was delivered by George E. Baxter, of Andover, N. B. The latter has kindly furnished his address to the Blade for publication, which follows:

Introduction.

Dear friends:

This is an occasion when we are brought

face to face with that great mystery that we call death.

The funeral rite is a natural sacrament which has been observed, in some form, by all people, from the earliest period of the world's history, and we are assembled here today, in accordance with an impulse, as universal as the human race, to perform the last earthly duty towards him who now lies in the stillness of death before us. In the presence of death how beliefs and dogmas wither and decay. In every heart there grows the sacred flower of eternal hope. Immortality is a word that hope has been whispering to love through all the ages past.

Ignorant, anxious humanity have ever stood upon the brink of the open grave and peered into its darksome gloom, but it has had to content itself with what consolation, faith and hope and love could give.

For this faith and love and hope we are not indebted to any priesthood or any church or any book. It is born of human affection, and has ebbed and flowed in the human heart all down the ages and is still found where love kisses the lips of death.

Religious superstition borne of priestcraft and divine revelations has ever preyed upon these noble feelings of the human heart, and made death to be a mistake in the economy of nature. Filled the future life with phantoms of gods and devils, and made the sweet idea of immortality, a curse instead of a blessing.

But we rejoice to know that these gloomy dogmas and nightmares taught so persistently in connection with death are fast passing away—and a more cheerful view is being entertained.

Why weep ye then for him, who, having won

The bound of man's appointed years at last,
Life's blessings all enjoyed, life's labours done,
Serenely to his final rest has passed.

And I am glad that he has lived thus long,
And glad that he has gone to his reward,
Nor deem that kindly nature did him wrong
Softly to disengaged the vital cord

When his weak hand grew palsied, and his eye
Dark with the mists of age, it was his time to die.
While the soft memory of his virtues, yet,
Linger, like twilight hues, when the bright sun is set.

The choir then sang the following favorite verses, admired by the deceased:
Lay me low, my work is done,

I am weary, lay me low,
Where the wild flowers wop the sun
Where the balmy breezes blow,
Where the butterfly takes wing,
Where the willows drooping grow,
Where the spring birds chirp and sing.
I am weary, let me go.

I have striven hard and long,
In the world's unequal fight,
Always to resist the wrong,
Always to maintain the right,
Always with courageous heart,
Ever striving truth to know;
Brothers, I have played my part
I am weary let me go.

Shield and buckler hang them up,
Drape the standard on the wall,
I have drained the mortal cup
To the finish, dregs and all;
Now my work is done, 'tis best
That I hence in peace should go;
It is finished, let me rest;
I am weary, let me go.

The Address.

I am here to fulfil a pledge given to

Brother Conant some years ago, that if I should survive him, I would officiate at his funeral, and it is a source of much gratification to me that his wishes can be complied with.

Brother Conant as you are probably all aware, was very decidedly opposed to the popular theology or the current doctrines of christianity, and he died in that frame of mind, and he was convinced that it would be hypocrisy and mockery for any priest or preacher to read the popular funeral ritual and prayers over his dead body—during his life-time he wanted no part in the christian heaven, nor the christian hell, and now when the seal of death is placed upon his lips, it would be dishonorable to disrespect his life-long convictions. During his long and busy life he had the courage of his convictions. He stood for what he thought was the truth when he stood practically alone. The men or women who have had the moral courage to differ from the popular religious creed, all down through the centuries, have proved to be benefactors of their race, heroes, reformers, and saviors. When we lack the courage of our convictions we become time servers and the cause of truth and goodness is not advanced. If men and women generally had the courage of their religious convictions, what a revelation would soon take place in the popular religious creed.

In religious matters we appear to be guided by the dogmas of priestcraft and the teachings of divine revelations, instead of our reason and common sense. But the masses are gradually beginning to think and it is every day becoming more difficult for the average man and woman to believe the story of the garden of Eden with its talking snake and its man-like god, as veritable history. The advanced students among the clergy of most every denomination, now regard these bible stories as fables, myths, legends, not history and the time is near at hand when the mythical character of the new testament doctrines will also be admitted. Does it not seem very much like a myth to say that a man was born who had a holy ghost for a father, and consequently he must be the son of god, or that a man who was dead and buried, should come to life again, live for weeks among his friends and then balloon-like go up into the air out of sight and never come down again. That sounds as much like a fable as the story of the garden of Eden, or the building of the tower of Babel or the story of Jonah and the whale. We can not estimate how much the world is indebted to the men and women of the past who had the courage of their convictions. We are slowly but surely advancing in religious thought.

The dogmas of an eternity of endless torment, of a heaven paved with gold where the chief occupation is singing. The doctrine of a vicarious atonement and similar doctrines are not now believed and taught as they were 30 years ago when I first became acquainted with our departed friend, came acquainted with our departed friend.

And who can tell how much his influence has contributed to bring about this change of public sentiment. The religious growth of public sentiment in a rational and scientific direction may be measured by the following beautiful poem by President Hyde of Bowdoin University.

The advanced thinkers among the preachers of the popular religion now claim that the doctrine of the resurrection, and a future life is the basis of the christian religion. Hence it is that on funeral occasions this doctrine as set forth by Paul, is the ritual used to give comfort and consolation from the grief caused by death. What mockery to offer as consolation to the grief-stricken heart the doctrine of the resurrection of the body when time cease to be no more. Paul tried to prove a future life and the resurrection of the body from the sowing of seed and the harvest that was produced from it. But we know now that Paul was decidedly in error in his nature studies. When he says "thou fool that which thou sewest is not quickened except it die." If the seed dies it never quickens, it never grows. When anything dies it never comes up in the same form again. It is resolved into its kindred elements, dust to dust, gas to gas, mineral to mineral, to reappear in other forms of life. In the poetic words of Bryant:

"My heart is awed within me when I think of the great miracle that still goes on in silence around me—the perpetual work of thy creation finished yet renewed forever—Lo! All grow old and die—but see again how on the faltering footsteps of decay youth presses—ever gay and beautiful youth, in all its beautiful forms."

Why do we worry ourselves about the tomorrow of life. If there is another state of existence it will be because that is the order of nature, and time will soon give us all that knowledge. As Dr. Wilson in one of his funeral orations pointedly remarks: "While none of us know what the future will be, still, of this one thing we may all be sure—when a man is dead, he will know every bit as much as he knew before he was born."

Where were we before we were born? That don't trouble us. Where shall we be when we cease to exist? Why should we try to answer that question? In the poetic language of Ingersoll:

"Life is a narrow vale between two eternities, we strive in vain to look beyond the heights. We cry aloud! And the only answer is the echo of our wailing cry—from the voiceless lips of the unreplying dead there comes no word—but in the night

(Continued on page 12.)

BLUE GRASS BLADE.

Published weekly, at Lexington, Ky.

Founded by Charles Chilton Moore in 1884 and edited by him until his death, February 7, 1906

JAMES E. HUGHES, Publisher and Manager
JOHN R. CHARLESWORTH, Editor
 126-8 N. Limestone Street, Lexington, Ky.
 P. O. Box 393.

SUBSCRIPTION RATES.

By mail, postpaid \$1.50 per year, in advance
 Five new yearly subscribers at one remittance, \$1.00 each.
 Five trial subscriptions sent in with one remittance, for six months, 50 cents each.
 Trial subscriptions, 15 cents per month.
 Foreign subscriptions, postpaid, \$3.00 per year.

ADVERTISING RATES.

One inch, single column, 1 insertion, 50 cents; one month, or four insertions, \$1.00; six months, \$5.00; one year, \$8.00.
 Quarter column, single, 1 insertion, \$1.00; one month, \$4.00; six months, \$20.00; one year, \$30.00.
 Half column, whole column, or larger advertisements at special rates upon application.
 The publisher has the right to reject any and all advertisements offered.

GENERAL BUSINESS RULES.

ALL SUBSCRIPTIONS to the Blade will be discontinued at the expiration of the term for which the subscription has been paid up in advance. The address slip on the paper will show subscribers the date of expiration of subscription. Back numbers or numbers omitted will be sent, if asked for, upon renewal in case of discontinuance.

SHOULD ANY SUBSCRIBER change his or her address, advise this office, giving both old and new address, as desired.

THE OFFICE of publication of the Blade is at 126-128 North Limestone Street, Lexington, Kentucky, to which all Freethinkers will be given a hearty welcome.

THE BLADE is entered at the Postoffice at Lexington, Kentucky, as second-class mailing matter.

ADDRESS ALL COMMUNICATIONS TO THE BLUE GRASS BLADE.
 P. O. Box 393, Lexington, Ky.

WHAT FREETHOUGHT HAS DONE.

Man is now practically the master of earth, sea and sky.

The wonderful, and once deemed impossible, inventions of locomotion, through steam, electricity, etc., girdling continents, gave man mastery over the earth's surface, leaving scarce a spot unexplored, and taking for granted the report that two Americans have reached the polar territory, the whole surface of the globe is now at man's command. For several years past there has been in use boats of a submarine character, moving rapidly beneath the waters of old ocean, under intelligent guidance, and with the numberless craft that sail the billowy surface, carrying men and merchandise from one country to another, the sea itself is now under the control of man. The recent successful flight of machines in the air, heavier than the atmosphere with capabilities of guidance and control, brings the air itself within the category of man's conquests, and in a little while it will seem almost impossible to suggest other channels for man's inventive genius to expend itself.

Such achievements as these would have been impossible and were so considered when a belief in god and the orthodox religion were almost universal. The inference then, is, that only as man has drawn away from god, discarded, or disregarded any such belief, has these inventions and discoveries been made possible. Even in the arduous undertaking of reaching the frozen territory of the North

pole, as may be inferred from the reports of both claimants so far published, there was no thought of god or prayer, nor did either of them or any of their attendants, place any reliance on god or prayer, to reach the long coveted goal, but ample provisions were made to satisfy the physical demands, and secular instruments were used in the long and weary march to enable them to reach their journey's end. Had either Cook or Peary dropped their means of travel, or their scientific instruments by the wayside, and relied on god and prayer, their ambition would never have been gratified, and the physical facts already in evidence show that man can do much better without god's help than with it.

Progress is seen on every hand, on every side and in every direction, save in theology and the orthodox religion. These are the same old childish prodigies that were taught to children centuries ago. Neither theology or orthodoxy are capable of progress. Does not progress mean change? Then would not change destroy both theology and orthodoxy? Both are completed. They have reached their finality. The return flow of the tide has set in and both are on the down grade. Science has wrested the cosmos from the control of the gods, and with the masterful inventions we have outlined, placed it under the control of man. Therefore, man has now no use for gods, religion, churches or priests. They represent the dark ages of the wilderness of human intellect, and all will flee in fright from the horizon of man's vision as his intellect broadens and deepens. Every material advance has carried man farther away from god or a belief in god. Men are no longer questioning theology about a fanciful theory of heaven or a dread mythical hell, but they question the elements for further and greater improvements, availing themselves of long hidden resources and limitless energy. Nature's vast storehouse is now becoming man's property, and in the glory of this conquest no god will ever participate.

Modern science had scarce been born ere it began to question every conclusion advanced by theology. For this theology turned with malice and envy upon this new child of the human brain. Every new idea advanced, every thought uttered, was received with ridicule and bitterly denounced as high treason against the heavenly hierarchy. But science struggled on amid pains and penalties of the most violent order, until human control over innumerable of the natural forces became a fact and the hitherto glory of Jehovah was dimmed. The intensity of the conflict between science and religion, embodied in the personality of scientific men and the priesthood, simply served as a stimulant to men of more active mind, which encouraged and cheered them, for behind all and beyond all they saw and felt that the triumph of science was certain. On the other hand, the church resorted to trickery and subterfuge. The moment this course had been taken, the church began to lose its control, and it fell into a harmless disuse. Men, that is, some men, and some women, use it today for selfish and pecuniary purposes, and this is the last remaining merit the church can boast.

With the constant entries into new fields, the unexplored now being brought into the realm of the explored, the unknown brought into the realms of the known, it would be sheerest folly to set a limit to the conquests of the human mind.

As an aid in this glorious march of progress, Free-thought has served its purpose well. It may not have been able to prevent many acts of religious injustice and intolerance inflicted upon individuals and communities in the name of a loving and merciful Christ, but it has cheered and urged on men of master minds, encouraging them to still deeper researches and investigations, acting as a stimulant, clearing away the debris of controversy, shouldering the heaviest guns in the battle of intellect, and blazing a pathway for other intrepid minds to tread upon. Our constant and ceaseless war upon the church and church authority has served the purpose of compelling the church and her priests to turn their attention to us while men and women penetrated into unknown depths without the church knowing what they were actually doing. Drawing the fire of the enemy's guns towards ourselves, we have saved scientific men much bitter hostility and theological obstruction. Freethought forced the church to take the defensive and she has had little time during the past fifty years to devote to aggressive propaganda.

Should the question be again asked as to what benefit Freethought has conferred upon the race, point to these achievements and the tongue of falsehood and slander will be effectually silenced.

MEETING CALLED FOR ST. LOUIS.

The Blade expresses the hope that by this time enough has been said by Freethinkers writing to its columns upon the subject of organization to convince all who are interested that we must have an organization, and not permit this splendid opportunity to pass by without taking that action necessary to bring it into existence.

In this issue will be found several additional letters on the subject. Only one has so far been received which expresses the slightest doubt concerning the prospective success of such an organization, and that doubt is qualified to such an extent that it is not in opposition to the movement. We call attention to each and all of these letters because from them we can learn the general drift of Freethought sentiment in the country, and each new idea suggested gives mental food for those who are willing to take an active part in its formation.

We have been privately advised not to proceed too rapidly to the organizing point, but to take things cautiously and sure. This advice is wholesome. Too much haste might ruin the purpose we have in view. For this reason we suggest that the middle of November would be a more appropriate season for holding the proposed meeting, and that it should be held either at Cincinnati or St. Louis. Either point would be acceptable to a large number of our friends, and we believe that the month of November would

find the majority with more leisure time at their disposal and inure to the better interests of the movement.

It may be stated right here, that the Blade is in possession of the names and addresses, as well as a partial knowledge of their ability, of a number of men and women who are willing and anxious to engage in field work in behalf of Freethought, and the organization could conveniently consider ways and means of putting them to work. It may not be possible to start them out all at one time. We can do this by taking one at a time, and as the demand increases provide means for supplying it. We need have no fear so far as the propaganda is concerned, but we need the brains and the necessary financial aid to start a propaganda in some way. Keeping in touch with these elements, and drawing to our aid the brain, sinew and the combined strength of all friends of the cause, we can construct a winning platform, adopt a winning system of propaganda, and make the organization a power for good in the land.

Our present inclination is to call the meeting for St. Louis as the larger number naming any place have suggested it, and for the second Sunday in November, which will be the 14th of that month. It seems to us, from all the expressions given, that the date and place of the meeting as here given will be the most practical and the most suitable for the majority. If, however, later opinions are given which would induce a change, that change can readily be made. This is not final, or conclusive. We wish to please as many as possible, and finally call the meeting at such a place as will be most convenient to the larger number and best adapted to the purposes we have under consideration.

For fear the officers and members of existing societies, organized for Freethought purposes, should be inclined to the belief that the new organization, as proposed, is being designed to supplant them, we wish to state that the sole object in view is to unite all upon a common platform, and to this end all existing societies are invited to send a delegate and be represented at this meeting to discuss the formative principles thereof. The main object in view is to blend all into one harmonious whole upon a purely Freethought basis, as opposing sacerdotalism, theology, and kindred evils thereto, minus many of the isms that have wrecked former societies of this character. Realizing that the work we have thus assumed is of gigantic proportions, an undertaking of vast importance to the cause we advocate, no mere play-house for children, it is necessary that we proceed with all due caution that no mistake shall be made, no dissensions spring therefrom, but when once formally announced it will bring the mass of Liberal people in America to the new standard we are about to plant.

Under these circumstances, provided no serious opposition is made during the next few days, the meeting of Freethinkers for the purpose of launching the new organization will be held at St. Louis on Sunday, the 14th day of November.

Now let all those who have promised to attend, prepare

themselves for this meeting. So arrange your business and domestic affairs that you can be at the meeting, and start right now to make those preparations. Do not put this off until it is too late, and then wish you had started sooner. Let all who can, attend the meeting. Come with advice, suggestions and counsel. Remember that the whole is always greater than a part, and it is also much wiser. The cause needs your help. It needs you. It needs every man and woman whose heart beats for humanity and for humanity alone. Let us have a meeting that will ring forth a new Declaration of Independence, a fitting tribute to the Centennial year of the death of America's greatest patriot. Like him, let us each say that "These are the times that try men's souls," but we must include women as well. Let each and all cast from the heart and mind any personal or selfish motive we may have entertained, but sink personality into the common good.

Better progress has been made towards the end here desired than the Blade had anticipated. This is decidedly encouraging. Let everybody now get in line. If you cannot attend the meeting, send a letter of encouragement, and in it give expression to your views concerning the organization. This much will be of help. The letter being read and the suggestions discussed, some good may be drawn therefrom. Do not leave this for the other man or woman to do, but do it yourself. These letters may be addressed to the Blade office as a temporary convenience, and they will be carefully preserved for the meeting when it is held. We want a perfect flood of them. More than this, however we want as large an attendance as it is possible to get.

With St. Louis as the rallying point, we ought to draw a large number of Freethinkers from Ohio, Indiana, Illinois, Wisconsin, Iowa, Missouri, Kansas, Oklahoma, Arkansas, Tennessee, and other points. There is no reason why the meeting should not prove a record breaker. Now friends, remember—

St. Louis—

November 14th—

At 9 o'clock a. m.

THE FOREIGN BIBLE SOCIETY.

It is a well known fact that an object of vision will assume as many different aspects as there are standpoints from which it may be viewed. Take one hundred different persons, allow them to each view the same object, and each will naturally deliver himself of a different opinion, formed upon honest reflection, perhaps, but arising from having viewed the object from different standpoints.

There is yet another principle to be applied to the formation of opinion. Self interest, or egoism. An investigator who starts out with preconceived notions and who seeks nothing but corroborative testimony with which to sustain these notions, will magnify all that favors his personal views and belittle that which opposes. The result, if desired, can thus be readily attained, but the honest

investigator goes after a result independent of what it may be, and announces whatever he attains, no matter whom it may help or injure.

The former class of investigation seems to have been indulged to a large extent by representatives of that organization known as the Foreign Bible Society, the colporteurs of which are animated by self-interest at the very inception of their self-assumed duties. When any man or woman can readily take upon themselves the fancied duty of distributing bibles free of cost to and among the people of other nations, we are bound to first assume that he or she really believes that it is a good thing to have such people read the bible and that it is their heaven-ordained duty to get the bible into as many hands and homes as possible. With this understanding in view, we are justified in the assumption that these people are actually biased in favor of the bible, without thought or reason, and as naturally prejudiced against any and all human beings who refuse to accept the bible as a gift from their hands.

We have just read the selected parts of reports from the agents of this Foreign Bible Society, as these selections have been given to the daily papers of America, the selections being made with a view to aiding in a further extortion of cash for an extension of this kind of labor in foreign fields. From these reports we learn that the persons submitting them, denounce certain people of European countries as being "atheists and socialists," and opposed to "both god and scripture." These reports then go on to describe the class of people referred to as being "densely ignorant" for the very simple reason that they declined to accept books, bibles and tracts, telling of a crucified savior.

These statements, to the thinking mind, cannot be made to agree. The very fact that a man can be described as an atheist implies that he has done some reading and thinking upon subjects of theology, and, therefore, is not to be classed as "ignorant" so far as religious matters are concerned. On the other hand, when a man is admittedly a socialist, it is a safe conclusion that he has studied and thought upon matters pertaining to the social economy, and in this respect he is far from being ignorant. As a matter of fact, both atheism and socialism are products of education, and both are a standing protest against tyranny, the one religious tyranny and the other economic tyranny. Could the facts really be known in the matters reported by the agents of the Foreign Bible Society, the men who refused to accept Bibles as gifts were far better educated than the one making the offer, and knew more concerning the evils resulting from biblical influences than the whole bible society combined.

We are justified in assuming that disappointment at the rebuffs met with, induced the agents to submit such a report. This assumption is based upon the known fact that the society they represented and the agents themselves, simply desired to make new converts, from bible reading, if possible, so that they could be induced to part with some of their hard-earned money for the benefit of the society, and

the agents, ostensibly to permit of an extension of the work of distributing bibles, a sort of purchasing more sheep for the sake of the fleece. The "ignorance" of the people whom these agents so unjustly criticize, can only be assumed by the agents, a result of a dwarfed intellect, a narrowed vision and a prejudiced mind. Personal knowledge of the mental make-up of those who find pleasure in distributing bibles and tracts on religious subjects, will impress any man or woman with the feeling that they are not destined to set the world on fire with their intellect, or to startle the race with some new and useful discovery. They are as useful as the bible, and no more. They are incompetent to judge of the intellectual merits or demerits of other people. Their opinion adds no weight. A distorted vision produces a distorted conception of things. Bible society agents naturally believe, as may be inferred from their occupation, that to curse and abuse their fellowman gives greater glory to their god and profits to themselves. Thus it has ever been, and always will be, so long as there be industrious fools enough to keep the superstition on its feet.

The society's agents may succeed in fooling the officers into believing that which they have reported, but millions of Americans will judge the agents less kindly, though with feelings of charity, for their vain sentiments. The one great trouble with this class of people is that they insist upon viewing mankind through theological spectacles instead of discarding the tinted glasses and using the naked eye.

MAN'S ORIGIN AND DESTINY.

Once again we refer to the coming publication of Dr. Hausman's book, which has been slightly delayed by the desire of the author to introduce some additional matter, now under consideration. While bearing somewhat upon the subject matter of the book itself, these will appear in the form of an appendix, which, with the insertion of the criticisms and replies, have served to delay the date of publication and issue.

It is now unnecessary to urge upon our readers the necessity of securing a wide distribution of this book. Its value to the cause of reform and progress is not to be lightly estimated. With the criticisms that will be published of its pages, and the replies of the author, there is mental food for all classes of people.

When we consider that Prof. Haeckel has accepted and endorsed the main tenets advanced, its value for propagandic purposes is enhanced. We now request that intending subscribers do so at once, while those who have subscribed send in their subscription price as soon as possible.

If we have no mechanical mishaps in the printing and binding departments, we hope to have the book ready for mailing before the end of the present month.

EDITORIAL POTPOURI.

It is with many sincere regrets that the Editor was unable to attend the recent convention of the Buckeye Secular Union, and this will account for the delay in getting a report of the proceedings. Business of the highest importance to the Blade demanded our presence at the office, but we hope to make up for it another time.

* * *

Every Freethinker should have his eyes turned toward St. Louis, and remember that the date is set for November 14. This will prove an important item for the future welfare and progress of our cause.

* * *

Wordsworth informs us that "heaven lies about us in our infancy," but it manages to slip away from us long before we get old enough to cease wearing swaddling clothes. The church sees to it that we get plenty of the other place after that.

* * *

Many years ago it was said by Theocritus, that it had been decreed by heaven that of man his fellowman should stand in need, and while the sentiment is sublime, we merely beggar to differ with the scholarly Greek as to the source of the decree.

It is reported that Parkhurst once said that hell was on both sides of the tomb, but it was always intended for the other fellow, especially the one who did not see the universe from our particular point of view.

* * *

Try and remember, friends, that we are now accepting new subscribers at the rate of one dollar for the first year. After that, provided they are pleased enough with the paper to continue with it, they can do so at the regular rate. This reduction is made as a means of getting it introduced.

* * *

The Granger, published at Auburn, Nebraska, edited by J. H. Dundas, recently published Mrs. Henry's poem, "Prisoners of Fate," which appeared in the Blade some weeks ago.

* * *

We wish to congratulate Bro. Davis upon the fine appearance of the Humanitarian Review, and we express a profound pleasure that Brother Frantz has made a re-entry into its service.

* * *

From a report recently submitted to the Blade by Prot. A. C. Clausen, of St. Ansgar, Iowa, of the work he has done through the Ex-Ministers' Correspondence Bureau, which he is conducting, we observe that an excellent start has been made and considerable advantage may result from his efforts. We need many more men with the heart and mind and energy of Bro. Clausen.

* * *

FUNERAL OF LIFE-LONG FREE-THINKER.

(Continued from page 7.)

of death hope sees a star and listening love can hear the rustle of a wing."

It is the dictates of love, that causes us to cherish the hope of meeting our loved ones, that has passed in the journey of life beyond our horizon. So strong is the desire, that we think with Whittier—"Some how, some where, meet we must," or with Ella Wheeler Wilcox in her beautiful poem, *The Beyond*:

It seemeth such a little way to me across
that strange country—the Beyond
And yet not strange for it has grown to be
the home of those I am so fond.
They make it seem familiar and most dear,
As journeying friends bring distant regions
near.

I never stand above a bier and see

The seal of death set on some well loved
face

But that I think "One more to welcome me
When I shall cross the intervening space

Between this land and that one over there
One more to make the strange Beyond
seem fair.

But friends this is sentiment, poetry, imagination. If we must believe in a future life let it be a cheering and inspiring one. But the immortality that we should desire and should strive to obtain is to live in the deeds we do. If we live in the deeds we do, how important becomes every act. How brim full of meaning is every hour of existence. This view of immortality demands that we have the courage of our convictions. It demands fidelity to our highest conceptions of right and duty. It demands that we think and plan and work for the general good. We may dream of another life, where misspent time can be improved, and we even enjoy the reverie, but let us here and now enjoy the happiness that flows from that truer immortality of blessing mankind in the deeds we do—If we have grasped this practical view of immortality we need give ourselves little or no concern about the state of our souls in another sphere of existence beyond the grave. The right use of this world is the only possible preparation for another—if there be another—and if there be not another, future generations will find it easier to do the right, and to enjoy more of the higher pleasures of the world, because we have lived and toiled and died. In this sense our departed brother is immortal. The world is the better for his having lived and toiled and died. When a young man scarcely out of his teens with his youthful bride by his side, he carved out of the forests a home for themselves and the children born unto them—nine sons and

two daughters. He had faith in well directed labor to overcome the difficulties of life. He prayed more by deeds than words. He believed that virtue was its own reward and vice its own punishment. He was early in life convinced of that sublime truth the world is governed by wise immaterial law and in his philosophy of life there was no need of gods nor devils. The individual dies but the race is immortal. May the inspiration of his life inspire his sons with high, manly ideals of life and duty. Let us bear in mind that the great law of moral rectitude is inherent in humanity and is not depending for its sanction upon any belief in a hereafter, much less upon any particular theory of an after life. The moral law is a great fact in human nature, it is one of the everlasting verities that remain amid the downfall of creeds and dogmas. No matter what our views are about the soul or an after life we must submit our conduct to the test of the great laws of right. That theory of the hereafter is best which brings the most inspiration and strength to discharge the duties of the hour. The future is wisely hidden from our view. The present only is ours, and every moment brings its own obligations. We should all be obligated to develop the nobler faculties of our natures and daily to approach to our ideal of a perfect manhood and womanhood. If we do this the world will be the better for our having lived. Let us be remembered by the good we have done. Let us be so engaged in the honorable discharge of the duties of life that we will have no time to waste in idle forebodings and anxious fears about the condition of our souls in another state of existence.

"We are waiting for the coming
Of that bright and glorious day,
When the clouds that dim our vision
Will have rolled at last away.
And the light that now is hidden
From our sad and weary eyes,
Break beyond the dark deep river
Where the solemn secret lies.

Shall we find those gone before us,
Standing on the other shore,
With their hands stretched out in welcome,
Glad to clasp our own once more;
Shall we loved ones leave behind us
But to meet again on high,
In a realm all peace and beauty,
Far above the summer sky.

Or shall we when life is over,
But lie down to quiet rest,
With our brains unvexed forever,
Folded hands upon the breast,
In a sleep that knows no waking,
Where no suffering or pain,
Through the coming of the ages,
Shall disturb our dreams again.

None can tell us—and the questions

That we ask have no reply.

Let us live our lives with patience,

Do our duty till we die,

For we know whatever follows

After life or endless rest,

He who gave us hearts for loving,

Must do all things for the best."

At the Grave.

Dear friends:

Sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal, every other affliction to forget, but this wound we consider it a duty to keep open. The love which survives the tomb is one of the noblest attributes of the soul. There is a voice from the tomb sweeter than song. There is a remembrance of the dead to which we turn, even from the charms of the living.

Oh, the grave! The grave! It buries every error; covers every defect; extinguishes every resentment. From its peaceful bosom spring none but fond regrets and tender recollections. The grave of those we love is a place for meditation. In this peaceful, silent couch we lay the mortal remains of our departed brother to sleep the long, dreamless sleep of death, on the top of mother earth. We are consoled by the thought that the dead are at rest. Eyes that are curtained by the drapery of death, shed no tears of grief; hearts of dust do not feel. It is the living heart that feels. Let us so live that when the summons comes to join the innumerable caravan that moves toward that mysterious realm, where each shall take his place in the silent halls of death, we go not like the quarry slave at night, scourged to his dungeon but soothed and sustained by an unfaltering trust—approach the grave like one who wraps the drapery of his couch around him and lies down to pleasant dreams. Let us now resolve, as a parting tribute to our departed brother, that henceforth we will be more faithful and affectionate in the discharge of our duty to the living.

Favors Organization Strongly.

MATHIS, GA.—I am in favor of organization on a broad platform. I was turned out of the Baptist Church about thirty years ago, on a charge of heresy, and have been almost alone in the fight for freethought. I am in favor of Freethinkers organizing in every state and county, and especially a National organization. I am an Atheist and so declare myself independently. You know what I have had to encounter. I can not be at the convention but will become a member, and aid all I can. Yours for free thought to the finish.—E. W. SHIRLEY.

BLUE GRASS BLADE.

All Favor Organization

We Must Organize.

MT. VERNON, OHIO.—I do not understand how any doubt can exist as to the necessity for organization. The principles of freethought are in danger. We are divided and many of us are not aware of our strength. No cause can live if its followers are scattered. The religionists have united. Superstition presents a firm array. Its ranks are unbroken. Its followers are held in line by the priests and preachers. Every church has its organization. We must organize. We must establish a headquarters and organize an able corps of speakers. These speakers will cover much ground in a short time. They will spread the principles of freethought and shatter all god theories. Atheism will sweep through the land, dethroning gods, and restoring Reason.

Every year will find us stronger. Our cause will be gained. We shall witness the complete triumph of Atheism. To do this we must organize and contribute generously. Cash is needed. The future is bright. But our cause is lost if we remain in our present condition. Laws will be passed suppressing our publications. The mails will be denied us, and who can say that the prison will not claim us? The power of the church is growing. Eight god houses are erected each day in the United States alone.

The preacher's voice is heard in the law-making body of our nation. Can we expect any mercy from triumphant christianity—the religion based on crime? History will answer. As wealth increases and an aristocracy appears, the church will grow stronger. It will be used as an instrument of oppression. History will repeat itself again. The church and the aristocracy will unite and the principles of freethought will disappear in the black sea of ignorance.—HAROLD BANNING.

Some Good Suggestions.

ITHACA, N. Y.—I have read some of the discussion in regard to organization which has appeared in the Blue Grass Blade of late. I will say that I should be very glad of an organization if it can be consummated on lines that will bring success. To unite the different factions of Freethought in a close organization is probably as impractical as to unite the different sects of the orthodox church. However the various orthodox denominations have formed a loose organization known as the Evangelical Alliance, and through this are able to work together in certain general ways, as for instance, missionary work. In a similar manner I think it feasible to form an alliance

of the different Freethought factions, such as Atheists, Secularists, Materialists, Agnostics, Freethinkers, Spiritualists, etc., for the purpose of uniting their efforts on certain definite lines of action, such as for instance, Taxation of Church Property, Restriction of Church Influences in Public Schools, Removal of Religious Mottoes from Coins, etc. The things that the factions could unite on to be determined in general council, in which, while the number of delegates should be unlimited the voting power of each faction composing the alliance should be equal. In this way each faction would be free to carry on its own propaganda, but could unite their forces for specific definite action. Such an alliance I believe could be made permanent and highly beneficial; but I do not believe it possible to unite all the different liberal orders in a permanent close organization. Very truly yours.—CHAS. G. BROWN.

The Humanitarian Society

PENTWATER, MICH.—We are organizing as John Wesley and Martin Luther organized, getting members one by one. No, we shall not allow any National organization to absorb us. The only authority we bow to is the authority of Truth.

The last member who joined wrote to me: "I consider it a great honor to belong to such a society with such a membership, and especially with such a president as H. M. Fisk, Pella, Iowa."

"E. A. FITCH,

"Wilmington, Vt."

Mr. Fisk devised our Obsequy Plan. I know of no better plan. Why not adopt it? If there is any flaw, or imperfection, either in our Obsequy arrangements or in our Constitution, I, for one, should like to have somebody point it out. One solitary Freethinker undertook to find fault with our Humanitarian Society (the best name under which all liberal, freethinking minds can unite), and, when I reviewed his objections, he complained that I "grilled" him. Oh, no. I discussed his statements, assertions, and treated my opponent with kindly consideration. It is our place as Liberals to discriminate between persons and principles, showing no mercy to errors, but abundant courtesy to persons.

In my numerous debates with clergymen several of them hurled at me the vilest epithets, and often impugned my motives, a violation of one of the first rules of logic and honorable controversy.

Let us hope that Freethinkers will always shun such tactics.—W. F. JAMIESON.

For It and Will Join.

PELLA, IOWA.—I am in favor of the new National organization and that the time of meeting in convention should be as early as October, and the place should be St. Louis or Cincinnati, or some other central point. I will attend said convention, and I will become a member and pledge my support in so far as I am able, providing the platform is broad enough for all liberal people to stand on, with plenty of elbow room. I would suggest that all people are eligible to membership who are in favor of free discussion, and are opposed to church domination. I don't care how many gods or ghosts they may believe in. The free discussion will soon lop off the dead limbs, and relegate to the rear, the rubbish. And the true, and the beautiful, and the good will be left to shine brighter than the noon-day sun. I do not mean to withdraw my support from any infidel orders to which I belong. They are all doing good and should be supported but I want to see them all in one. Yours for freethought and reform.—H. M. FISK.

Heartily in Favor.

ARDMORE, OKLA.—I heartily approve of your plan to start a freethought organization, and while it is impossible to attend I will be glad to become a member. Wishing you good luck, I am.—A. J. CARSON.

Straight Out For Organization.

TOLLAND, CONN.—I favor such an organization as you name. I am with you. May not be able to attend the meeting, but would favor New York City for it. I will certainly become a member.—GEO. C. BARTLETT.

NOAH'S FICTITIOUS FLOOD.

(Continued from Page 5.)

(the Ark), represented by four bright stars.

Thus we find that the Bible story of the flood is fictitious, and only the ancient astronomical drama of the heavens brought to earth by Ezra and woven into a nursery tale to excite the admiration and wonder of little children.

In modern times, older people are ignorant and foolish enough to believe the Bible stories, and think it was the wrath of God that brought the flood, and praise him for doing such a wicked act.

People who investigate and find out the exact truth about the Bible stories, as I have been doing for the past 35 years, find that the Bible is not the word of God, but only a collection of novels and nursery tales written by monks for the purpose of enslaving the ignorant people.

San Diego, Calif.

Nauman's Orchestra

E. D. NAUMAN, Violin.

ANNA L. NAUMAN, Piano.

OTTO S. NAUMAN, Cornet

or Clarinet.

Other Instruments Added if Desired.

Over 500 pieces of the best music, suitable for any program, always on hand.

Phone 128 1-2. Lock Box 800.

SIGOURNEY, - - - IOWA.

A TRIP TO ROME

By

DR. J. B. WILSON.

This work is acknowledged to be one of the best descriptive literary efforts of the century—A Freethinker's view of the old world and what he saw there.

Cloth—\$1.25 postpaid.

BLUE GRASS BLADE,
Lexington, Ky.

NEWS FROM THE WEST.

IF YOU WANT

to learn about the Western Slope of Colorado, good free Government land, favorable relinquishments, subscribe to

Norwood Record

A. J. McNASSER, Publisher.

Subscription Rates:

One Year ----- \$1.50

Six Months ----- .50

Three Months ----- .40

Published Every Thursday.



"BILL"

Mary Ives Todd, the ablest writer of Liberal fiction since Grant Allen, and is a beautiful presentation of the essentially modern problem of the Woman in Business.

THE WHEEL OF LIFE. A monthly periodical. It deals with ORIGINS, the origin of Marriage, of Ethics, of Religion, of Brotherhood, of the belief in Immortality. It treats broadly of Love, of Human Instincts and Ideals. It takes in the whole Wheel of Life, treating all subjects in such a clear, plain and spicy way that the dust is shaken out and they become as interesting as a novel to even the casual reader. Send 10 cents for a six months' trial subscription or a quarter for a year.

"CONFESSIONS OF A DRONE" by Joseph Medill Patterson, author of "A LITTLE BROTHER OF THE RICH," sent without extra charge with a 6 months' trial subscription to the WHEEL OF LIFE. Address

LIFE PUB. CO., Desk A, St. Louis, Mo.

BILL'S AVENUE makes you cheerful and thoughtful. It is a personal department in the WHEEL OF LIFE that grows on you. You find yourself waiting with interest for what "Bill" has to say next.

"AN AMERICAN MADONNA" is a serial running in the WHEEL OF LIFE. It is written by

The Pioneer Journal—in Modern Times—of an old and almost forgotten science, the most important of all sciences, a science successfully and openly taught and practiced by the ancient Greeks and Egyptians, but ignored, defeated, scorned by all modern nations,—viz: the Science of Right-Born, the Science of Good Generation.

The Century Dictionary thus defines Eugenics: "The doctrine of Progress, or Evolution, especially in the human race, through improved conditions in the relations of the sexes."

Its central thought is freedom of Motherhood, the Self-Ownership of Woman in the Realm of Sex and Reproduction—intelligent and responsible Parenthood.

This much neglected, this tabooed, disgraced, and almost unknown science was named "Eugenics by Francis Galton, a cousin of, and co-worker with, the great

Charles Darwin and now, both in England and in Continental Europe, is beginning to receive the attention its importance demands.

The American Journal of Eugenics is now in its 30th year of publication, sustained by a long list of able and well-known contributors, women and men of national and international reputation; it is now published bi-monthly—standard magazine size—at Los Angeles, Calif.; price, \$1 a year postpaid; single copy, 15c.

Trial subscribers will receive three back numbers, less than a year old, also a copy of the booklet, "Institutional Marriage," a lecture by the editor—all for 25c in stamps or coin. For sale by newsdealers, or sent postpaid by the editor and publisher, Moses Harman, with lists and prices of standard English and American Eugenic publications. Address 1319 Kalam Ave, Los Angeles, Calif.

The Searchlight

A 20-Page Liberal Monthly

Published by J. D. SHAW, Waco, Texas

Price of Subscription \$1 a Year

Single Copies 10 Cents

Write for a sample copy, which will be sent free.

THE AMERICAN JOURNAL OF

EUGENICS

Formerly Known as Lucifer the Light Bearer

Be Sure and Subscribe For

Secular Thought

Fortnightly Journal of Rational Criticism in Politics, Science and Religion.

Organ of the

CANADIAN SECULAR UNION AND THE TORONTO SECULAR SOCIETY.

Editor - - - J. Spencer Ellis.

Published at 185½ Queen St. West, Toronto, Canada. Terms, \$1 per annum, in advance; single copies, 10 cents.

All communications for the Editorial department should be addressed—

J. Spencer Ellis, "Secular Thought,"

185½ Queen St. West, Toronto, Can.

All Business communications, orders for books, printing, etc., should be addressed—

C. M. ELLIS, Proprietor and Publisher, Secular Thought, Toronto, Can.

THE WORLD'S BEST WATCHES.

The World's Best Watches

Men's Regular (18) size; Hampden, "Special Ry.," 23 Jewels, \$26; "New Ry.," 23 Jewels, \$20; "Dueber Watch Co.," 21 Jewels, \$15; "Dueber Grand," 17 Jewels, \$8; 15 Jewels, \$6; 7 Jewels, \$4.50.

Elgin or Waltham: "Veritas" or "Vanguard," 23 Jewels, \$29; "Father Time," or "Crescent Str.," 21 Jewels, \$22.50; "B. W. Raymond," 19 Jewels, \$20; Same or "A. T. Premier," 17 Jewels, \$18.50; "Wheeler," or "P. S. Bartlett," 17 Jewels, nickel, \$9; Same, gilt, \$7; 15 Jewels, \$6; 7 Jewels, \$5; all in Silverine, screw case. In 20-year Gold case \$3, or in 25-year case \$5 more. Every Watch fresh from factory, prepaid with guarantee.

Send for prices of Watches not enumerated here (or order from any of my old price-lists). Chains, Fobs, Diamonds, Jewelry, Optical Goods, Freethought Badges, Ingersoll Spoons; Ring Gauge and my great little tract: "Theism In the Crucible," free.

OTTO WETTSTEIN.

La Grange, Cook County, Ill.

"The Woman and The Prospector"

Is the title of a romance every man, woman and child should read. It should be in the hands of all who are opposed to superstition and graft, as it is a protest against vaccination, vivisection, medical legislation and the administration of drugs to human beings; at the same time points out the only method for the cure of the consumptive. The booklet is really free, but the cost of advertising and postage we figure at 10 cents; so if you wish a copy, send us 10 cents.

A. M. PARKER,

WATER-POWER MOTORS

and

WATER-FANS.

Machine and Hardware Specialties at order. CLEVELAND SPECIALTY & MFG. CO. Cleveland-So. Brooklyn, Ohio.

The Work and Ways of Literary Folk

VAGABONDIA

Sold by Subscription....\$1 per year VAGABONDIA is an illustrated monthly magazine devoted to people who write and draw things,—Authors, Playwrights and Illustrators.

EACH ISSUE contains interesting articles on the personalities of literary men and women—Human Interest Biographical Sketches, Appreciations and Estimates of all the present day writers and their work—stories of their hobbies and recreations—thrilling accounts of literary successes,—unconventional photographs of authors and their homes, with glimpses of their workaday life,—Criticism, Short Stories and Literary News,—Contributions by well known writers on subjects having to do with every form of literary composition, including the novel, playwrighting, etc.,

EVERYONE engaged in literary work or curious about literary people will find Vagabondia interesting and instructive. It is invaluable to the literary worker.

VAGABONDIA is in a class by itself, being the only writers' and illustrators' magazine published. It is the "trade paper", so to speak, of the writer class.

Book Reviews, Magazine News, Publishers' Notes and Announcements.

VAGABONDIA

EVERETT LLOYD, Editor and Publisher 1411 Security Trust Bldg, Chicago, Ill.

THE PROCESSION OF PLANETS

IS THE GREAT NEW BOOK. IF YOU wonder why the Earth moves, write to the author for a description of it: It shows the true motions of matter. Address FRANKLIN H. HEALD, Station A, LOS ANGELES, California

JUST OUT!

NAMING SONG AND BURIAL SONG FOR FREETHINKERS.

Each a Duet and a Concert Piece for Piano. Also Variations for Violin, Flute, or Bells.

PRICE, 25 CENTS EACH.

I have composed these songs for the benefit of Freethinkers, or men of Common Sense, who do not wish to insult our Creator with Bible rot.

QUIRIN BACHLER,

2277 Fulton St., Chicago, Ill.

The Holy Bible In a Nutshell

A New Booklet showing up the contradictions and fallacies of the Christian bible.

Just the thing to pass around among your religious friends to "jarr" their faith and destroy their godwebs. Ready So—Order Now! Single copy 10c, 3 for 25c, 19 for \$1.00.

Address: J. FRANTZ,

1112 Eddy Street, San Francisco, Cal

Give E'm Fits.



That's what "THE SCARLET SHADOW," Walter Hurt's great radical novel, does to the forces of bigotry and superstition. And the secular press of the country, goaded by the church element, is throwing a over it, too. No other novel of this decade has been so widely and so bitterly denounced by orthodox critics—which is sufficient proof that it is all right. It has created a sensation in conservative circles and caused consternation among the clergy.

It is enthusiastically endorsed by leading Freethinkers throughout the world. You all

know how Hurt can write, and in this book he is at his best. It is an elegant volume, fit to ornament the finest library; containing 422 pages, printed on heavy egg-shell paper and bound in ox-blood cloth.

Price \$1.50, postpaid.

BLUE GRASS BLADE,

Lexington, Ky.

W. F. Bozeman

Leesburg, Fla.,

Southern Fruit and Produce Broker. Melons a specialty. Fifteen years experience buying and shipping melons. Will, as usual, follow the business in Georgia, Alabama and Indiana.

Man's Origin and Destiny

By Dr. A. Hausman, Alameda, California

This is the Greatest Book of modern times on the theory of Evolution applied to Sociology.

It will shortly be issued in book form by the Blue Grass Blade, making a book of nearly 500 pages. The author has dedicated it to Prof. Ernst Haeckel, and the great Jena philosopher has accepted the dedication.

\$2.00

\$2.00

Subscribe Now and Save Money

All charges of postage will be prepaid upon advance subscriptions.

The first chapters are now in the press and publication in book form will immediately follow its serial publication in the Blade columns.

Subscribe Now

Subscribe Now

JAMES E. HUGHES, Lexington, Ky.

CORRECT THINKING

This Book is a Herald of the New Learning

the First Gun in a Revolt Against Leisure-Class Ideals of Education

By PARKER H. SERCOMBE, Editor To-Morrow Magazine

"Expert breeders and trainers of horses permit their own children to fade and die for want of applying the knowledge they have but do not use."

"Owners of Angora cats who know how their pets have become beautiful as the result of but a few generations of intelligent selection, do not dream of the wondrous results, were the same law applied to their own race."

"The world thoughtlessly overlooks the principles employed by Burbank and other successful hybridists, not realizing that each discovery has its corresponding application to the human species."

"Man has not yet started to live a mind-directed, reasoned-out life."

OUR ENTIRE SYSTEM OF EDUCATION IS WRONG

25c the copy

Five copies, \$1.00

\$15.00 the hundred

TO-MORROW PUBLISHING COMPANY

139 East 56th St., Chicago, Ill.